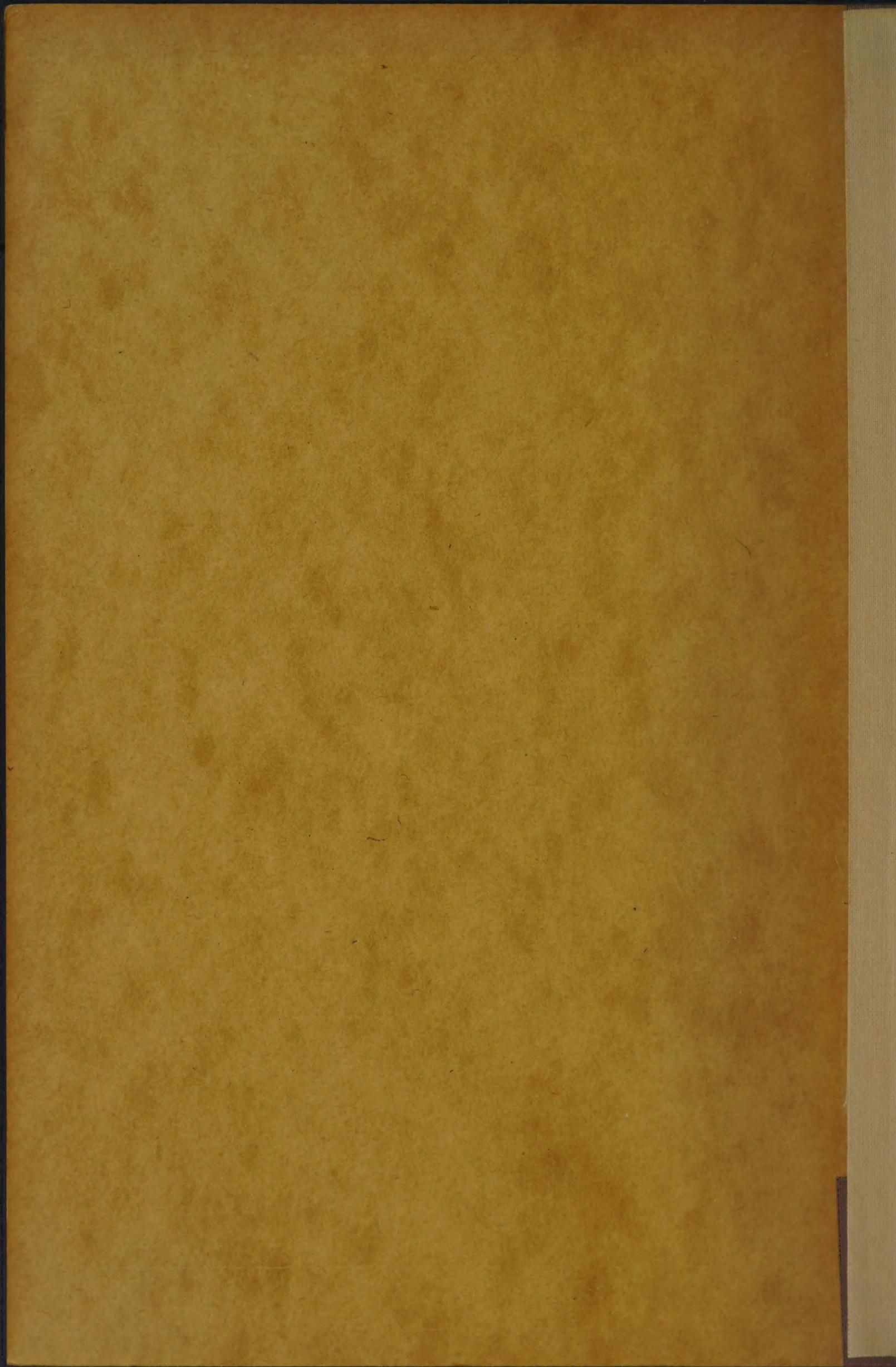


KEMP, PASTORAL LETTER, BALTO., 1822



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A

PASTORAL LETTER

ADDRESSED TO THE MEMBERS

OF THE

225
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PROTESTANT EPISCOPAL CHURCH

IN THE

DIOCESS OF MARYLAND.

BY JAMES KEMP, D. D.

BISHOP OF THE DIOCESS.

BALTIMORE:

PRINTED BY J. ROBINSON, 94, MARKET-STREET.

1822.

ERRATA.

In page 13, line 1st, add *complete*.
" 15, line 16th, for 1812, read 1822.
" 23, line 3d, for *Clergymen* read *Lay*.

A PASTORAL LETTER.

My RESPECTED BRETHREN,

IN all matters, in which either the character or the interest of the church may be involved, I deem it my duty to give you all the information I possess ; and particularly when measures are urged or schemes devised which I believe to be incompatible with her principles and may endanger her unity and peace. Under this impression, I beg leave to lay before you a statement of what passed at our last convention, in connexion with the establishment of our Theological Seminary by the General Convention.

I have made an erroneous estimate of the character of the laity of Maryland, if they do not come forward on all suitable occasions, to maintain the unity and assert the principles of the church.

To form an institution for the education of young men for the ministry, was an object of such importance to the Protestant Episcopal Church, that it engaged her attention, at an early period after she had become duly organised. But great and formidable difficulties presented themselves. To preserve her doctrines, to maintain the uniformity of her worship, and to protect her apostolick form of government from being defaced by human schemes, in a country so vastly extensive as

this, were fundamental considerations in the establishment of a school for the education of the ministry. And every plan that was proposed was examined and discussed with great deliberation and care.

To establish Diocesan or District Seminaries, it was feared, would tend to systematize peculiarities and errors and at last to promote schism. And to fix one great seminary, under a management and in a place that would be generally acceptable, was hardly practicable. Different situations were mentioned and ardently contended for. But at last an occurrence took place, which the friends of the church hailed as an act of divine providence, which would put an end to any farther discussion and enable them to fix this business upon a footing of high and permanent utility. A Mr. Sherred of the City of New York, left a large legacy to a college, academy, school, or seminary, for the education of young men designed for Holy Orders in the Protestant Episcopal Church in the United States of America, to be established within the State of New York, under the direction or by the authority of the General Convention, or of the Convention in the State of New York.

As the general seminary was at that time in New Haven, it became a consideration of great interest whether it would not be desirable to remove it to New York so as to entitle it to this legacy. Consequently a special General Convention was duly called and met in the City of Philadelphia, on the 30th of October, 1821, to take this matter into consideration. This convention was well attended and highly respectable. There were six Bishops, thirty-two Clergymen and

twenty-seven Laymen. A committee was appointed by the house of clerical and lay-deputies, to consider and report upon the business which constituted the great object of the meeting. This committee consisted of **Duncan Cameron, Esq.** of North Carolina, **Richard Harrison, Esq.** of New York, and **Colonel Alexander Jones**, of Rhode Island; the **Rev. Daniel Burhans**, of Connecticut, the **Rev. David Butler**, of New York, **Rev. Dr. Wharton**, of New Jersey, and the **Rev. Dr. Gadsden**, of South Carolina. To these were added **Bishops Hobart and Kemp**, on the part of the House of Bishops.

The business of this committee was commenced in a manner that evinced the high responsibility entertained by the members in regard to the business committed to them and their discussions, which were long and minute, were carried on in a spirit and temper suited to the interesting occasion. At last they reported a constitution. This constitution was unanimously adopted by the House of Bishops, and notice thereof given to the House of Clerical and Lay Deputies. In that house it was fully discussed and at last passed by a majority that astonished and elevated its friends. Of about sixty members, there were only six or seven in the minority, and these were principally the members from Virginia, with two from Maryland*. The venerable presiding Bishop gave vent to his feelings in the following address, which drew tears from almost every eye; and the members of both houses united in singing the 33d. psalm, with such a degree of elevation and feeling, as I have never before witnessed.

* The Rev. Mr. Henshaw and Mr. John C. Herbert.

The Address of the Rt. Rev. Bishop White, at the close of the last General Convention.

BRETHREN OF THIS CONVENTION,

I take the liberty of giving vent to the feeling which possesses me, at the conclusion of our session.

I have attended all the meetings of the General Conventions, from the beginning of our organization. On some of those occasions, we assembled with apprehensions in the minds of many judicious men who had the interests of the church at heart, that the deliberations would be disturbed by angry passions, and end in disunion. In every instance, the reverse was the issue: which led me to hope, that there was in this matter a verifying of the promise of the great Head of the church, of being with her to the end of the world.

The reason of this call of your attention to the fact stated, is the harmony with which we are concluding the present session; after having met with diversity of sentiment on some important points; on which, in consequence of mutual concession, and the merging of local attachments in the great object of general good, we are now separating with confirmed zeal for the great cause in which we are engaged; to be followed, it is to be hoped, by renewed endeavours for its advancement, each of us in his proper sphere.

With this prospect before me, I invite you to lift your hearts and your voices, in singing to the praise and glory of God, a psalm appropriate to the occasion.

*Constitution of the General Theological Seminary of
the Protestant Episcopal Church in the United
States of America.*

I. The Theological Seminary of the Protestant Episcopal church in the United States of America, shall be permanently established in the state of New York. The trustees of the said seminary shall have power, from time to time, to establish one or more branch schools in the state of New York, or elsewhere, to be under the superintendance and control of the said trustees.

II. The management of the said seminary shall be vested in a board of trustees, who shall have power to constitute professorships, and to appoint the professors, and to prescribe the course of study in the respective schools, and to make rules and regulations and statutes for the government thereof; and generally to take such measures as they may deem necessary to its prosperity; provided, that such rules and regulations, and course of study, and measures be not repugnant to the constitution and canons of the church, and to the course of study for candidates for orders which is or may be established by the house of bishops.—The bishops in their individual and collective capacity, shall be visitors of the seminary, and shall see that the course of instruction and discipline be conducted agreeably to the foregoing provision.—The trustees shall make report to every general convention of their proceedings, and of the state of the seminary.

III. The board of trustees shall be permanently constituted, as follows:—The bishops of the church shall be ex-officio members of the board. Every diocese shall be entitled to one trustee, and one additional trustee for every eight clergymen in the same; and to one additional trustee for every two thousand dollars of monies in any way given or contributed in the same to the funds of the seminary, until the sum amounts to 10,000 dollars; and one additional trustee for every 10,000 dollars of contributions and donations, as aforesaid, exceeding that sum. The trustees shall be resident in the dioceses for which they are appointed. They shall be nominated by the diocesan conventions respectively, to every stated general convention, who may confirm or reject such nominations. The senior bishop present shall preside at every meeting of the board of trustees; and whenever demanded by a majority of the bishops present, or a majority of the clerical and lay trustees present, the concurrence of a majority of the bishops present, and a majority of clerical and lay trustees present, shall be necessary to any act of the board. Eleven trustees shall constitute a quorum. The trustees shall continue in office until their successors are appointed. In the interval between the stated meetings of the general convention, the board shall have power to supply all vacancies, from the dioceses respectively in which they may have occurred.

IV. For the present, and until the next stated general convention, the board of trustees shall consist of the bishops of the church, and of the 24 trustees of the general Theological Seminary, heretofore established

by the General Convention, and of 14 trustees chosen by the managers of the Protestant Episcopal Theological Education Society in the state of New York. These trustees shall exercise the powers of the permanent board, as detailed in the foregoing article, and agreeably to the provisions thereof.

The board of trustees shall always meet in the diocese where the seminary is established, at such stated periods as they may determine; and special meetings may be called by the bishop of the said diocese, and shall be called by him at the requisition of a majority of the bishops.

V. The professors of the General Theological Seminary heretofore established by the General Convention, and the professors in the Theological Seminary in the diocese of New York, shall be professors in the General Theological Seminary hereby established in that diocese.

The board of trustees shall have power to remove professors and other officers; but no professor shall be removed from office, except at a special meeting of the board called to consider the same; nor unless notice of an intended motion for such removal, and of the grounds thereof shall have been given at a previous meeting of the board. The nomination of professors shall be made at one meeting of the board of trustees, and acted upon at a subsequent meeting; due notice being given of the object of the said meeting to every member of the board.

VI. The funds and other property and claims to funds or property of the General Theological Semina-

ry, heretofore established by the General Convention, shall be vested in, and transferred to the General Seminary hereby established, as soon as an act of the board of managers of the Protestant Episcopal Theological Education Society, in the state of New York, shall vest in and transfer to the same Seminary, all their funds, and other property and claims to funds and property—and all engagements and responsibilities entered into, or assumed by either of the said institutions, for the purpose of their foundation, consistent with the other provisions of this constitution, shall be considered as binding upon the General Seminary, so established within the state of New York.

VII. This constitution shall be unalterable, except by a concurrent vote of the board of trustees, and of the General Convention.

I. The first remarkable part of this constitution is, that it combines the two great objects which the church was anxious to accomplish; the education of young clergymen under the superintendance of the church, and the establishment of branch seminaries, so as to suit every part of the country.

II. It not only maintains the course of study prescribed by the church, but it places it under the inspection of the Bishops. “The Bishops in their individual and collective capacity, shall be visitors of the seminary and shall see that the course of instruction and discipline be conducted agreeably to the foregoing provision.”

III. The establishment of trustees for such an institution was a work of no inconsiderable difficulty;

and that it should have been accomplished in such a manner as to exclude objections was not to be expected. But the provisions and the checks here fixed seem to guard the institution from any improper influence and to keep it entirely under the control of the church. The Bishops are *ex officio* trustees. The other trustees are to be nominated by the diocesan conventions and this nomination is subject to the confirmation or rejection of the General Convention, so that the General Convention may be said to have the appointment of the trustees. The number eleven constitutes a quorum. This it has been said is too small a number and may place the management of the seminary in the power of the diocese where it is located. As to the routine of ordinary business, that the number should be small is certainly an advantage; while the important measures that may affect the character or the property of the institution are subject to wise and salutary checks. And indeed a majority of the Bishops present can exercise a complete negative upon the acts of the board.

A professor cannot be appointed without being nominated at one meeting of the board of trustees, and this nomination must be acted upon at a subsequent meeting, due notice being given of the object of the meeting to every member of the board. Nor can a professor be dismissed, except at a special meeting of the board called to consider the same; nor unless notice of an intended motion for such removal, and of the grounds thereof shall have been given at a previous meeting. Thus the course of study and the appoint-

ment of professors, the two great and important objects in this business, are completely guarded.

IV. The constitution cannot be altered, but by a concurrent vote of the board of Trustees of the General Convention. This has been deemed a great objection to the plan ; but that a vote of the Convention and of a body appointed by the Convention, should be necessary to this purpose, is certainly no unreasonable restraint upon instability ; nor can it be supposed to make it more difficult to effect alteration ; than when a vote of two-thirds is required.

It would appear then, that this plan is not so objectionable as it has been attempted to be made out to be. All human works are liable to objections, but when this instrument is cooly and deliberately examined, it will probably be found to possess as many valuable provisions and as many salutary checks as most works of the kind.

But although it is certainly allowable to examine the acts of any body of men, that they may be amended if wrong, or completed if defective, still this is to be done, in affairs, civil or ecclesiastic, in a regular way. Bad laws may be changed or repealed, but they cannot be disobeyed without a crime.

This was the last solemn act that was passed on this subject, by the highest council of the church ; and for my part, I have no hesitation in saying that it is binding upon the conscience of all her members. Nor can any inferior council perform any act or establish any arrangement, that may be inconsistent with or counteract its provisions.

Canons made by the same authority, have the most obligation. Agreeably to their provisions, the concerns of the church are managed, ministers are admitted into Holy Orders, and when they violate the Canons, they are tried, admonished, suspended, or degraded from the ministry, one of the most awful punishments that can be inflicted on a human being.

I am one of those then, who are bound by our consciences, and by the most solemn obligations that can be imposed upon men, to respect and obey the authority of the church. And the present plan of erecting a Theological Seminary independent of the general one, I view as counteracting that authority and opening a door for errors and divisions of the most destructive kind.

That the intentions of those who planned and promoted this scheme were disrespectful or rebellious, I am not prepared to say. With their motives I have nothing to do. They must be tried by the searcher of hearts. But their conduct is a fair subject of examination, and of judgment. And surely, even if the right to establish an independent seminary had been unquestionable, it would have been nothing more than prudent and respectful to have allowed time to digest the plan, to obtain the general sense of the church that her patronage might be secured. But to say the least of the constitution of this seminary, it was hastily conceived, ardently pressed, and inconsiderately adopted.

Still it may be said that it has been regularly passed as an act of the Convention of Maryland, and is therefore obligatory; were this my opinion, whatever

might be its defects or errors, I would yield to it my support and obedience. But viewing it as I do, I believe it has no more binding influence upon the members of the church, than an unconstitutional law would have upon the citizens.

Here I might have stopped, but I think it proper that the members of the church should be made acquainted with the manner in which this business was brought forward, and also should have an opportunity of examining the constitution itself, in order to see its character and its tendency.

In the Convention of 1821, the following resolution was offered and discussed.

“ WHEREAS, the Convention of the Church in the diocese of Virginia, have determined to establish a Theological School in the college of Williamsburg, with the consent of the Society of that Institution ; and the faculty of this respectable Seminary have generously offered gratuitous instruction to all *bona fide* students of Theology who may repair to it ; the Convention also recommended to the Board of Trustees of the projected school, to correspond with the standing committee of this diocese, to ascertain whether the members of our church are disposed to co-operate in this important measure : Influenced by an uniform disposition to promote any measure which may in any degree advance the spiritual influence of the church, and the blessings of our Holy Religion, this Convention cannot withhold their approbation of the laudable efforts of the Convention of the diocese of Virginia, for the attainment of these important objects.

“Therefore, Resolved, That this Convention approve of the design of the Convention of the state of Virginia, to establish a Theological School at Williamsburg in that state, and recommended it to the patronage and support of the members of the Church in this diocese.”

The further consideration of it was deferred to the next Convention, and by the committee on unfinished business, it was brought forward at the Convention of 1812.

Although its reference to another Convention was considered as a way to put it to rest, still inasmuch as a rumour had got out that Virginia meant to revive an attempt of the kind in some form, it is probable, that many members of the Convention were prepared to act upon such an attempt. The rumour with regard to Virginia turned out to be entirely unfounded, and the ground was immediately shifted by the advocates for this measure at the former Convention, and a new resolution was proposed. The discussion of this question was warm and not always decorous. Reflections were indirectly thrown upon those who formed the constitution of the general seminary, and I who witnessed both discussions, must say, that there were symptoms of a very different spirit on the different occasions.

The resolution however passed, and is as follows:

‘Whereas the calls of the church in this section of the country for ministers rightly qualified to devise the word of truth, are loud and frequent, and are daily becoming more urgent and imperious, and since

‘ it is desirable to furnish every facility to those who
 ‘ are solicitous of being duly prepared for the high and
 ‘ responsible office of the gospel ministry, and the ex-
 ‘ perience of the church in all ages has borne the most
 ‘ ample testimony to the admirable tendency of well
 ‘ regulated theological schools ; to promote this object,
 ‘ therefore,

‘ *Resolved*, by the Convention of the Protestant
 ‘ Episcopal Church, in the Diocese of Maryland, that
 ‘ it is now expedient, in reliance on the blessing of God
 ‘ for success, to establish a Local Theological Semi-
 ‘ nary.

‘ And it is further *Resolved*, that a committee con-
 ‘ sisting of five members, three of whom shall be of the
 ‘ clergy, and the rest of the laity, be elected by ballot
 ‘ to report to this Convention, a constitution for the
 ‘ government of said seminary.

The committee appointed were Rev. Mr. Henshaw,
 Rev. Mr. Hawley, Rev. Mr. Johns, John C. Herbert,
 and Francis S. Key, Esquires.

This committee reported the following constitution :

*Constitution of the Theological Seminary of the Pro-
 testant Episcopal Church of Maryland.*

OF THE MANAGEMENT OF THE SEMINARY.

Art. I. The management of this seminary shall be vested in a Board of Trustees, who shall have power to constitute professorships, appoint professors, prescribe the course of study, make by-laws for the government of the seminary, provided that no such by-

laws shall be inconsistent with the Canons of the General Convention and the Diocesan regulations under which this seminary is established, and that no course of study be appointed which shall be inconsistent with the course laid down by the General Convention.

Art. II. The Board of Trustees shall consist of eight Clergymen and five Laymen, who shall be elected triennially by a ballot of the Convention, and shall continue to act as such until their successors are appointed; and the Bishop of the Diocese shall be *ex officio* President of the Board of Trustees.

Art. III. The regular meetings of the Board of Trustees shall be semi-annual, at such times and at such places as they may think proper. They may also from time to time hold any occasional meetings which they may think expedient.

Art. IV. The Board of Trustees shall choose out of their own number a Vice President. They shall also choose a Secretary and Treasurer, whose business it shall be to execute such duties as may, consistently with this constitution, be required of them.

Art. V. The President, or in case of his inability to act, the Vice President, shall, at the request of any two Clerical and one Lay Trustee, call, by circular letter, a special meeting of the Board, and at any stated or special meeting, four Clerical and three Lay Trustees shall form a quorum for the transaction of business.

Art. VI. It shall be the duty of the Secretary to submit the records of the Board to the inspection of the Convention, at every annual meeting of that body, and

at any other times when the said Convention may call for them; and it shall also be the duty of the Secretary, or any member of the Board whom they may appoint, to make a report to every annual meeting of the Convention of the state of the Seminary in all its Departments.

Art. VII. The Board of Trustees shall have power to supply any vacancies which may occur in their body, during the recess of the Convention; provided the elections made under the authority of this article be laid before the Convention at the next meeting after such elections have taken place, to receive their approval.

Art. VIII. All the acts of the Board of Trustees shall be subject to the revision of the Convention, and the votes of two-thirds of the members present at the Convention shall be sufficient to annul any one of their proceedings. The Convention may propose any business for the deliberation of the Board.

Art. IX. The number of Professors in the Seminary shall be increased or diminished as the funds may justify, and the number of students or other circumstances may require. No one shall be appointed as a Professor in the Seminary who is not a Presbyter in full standing in the Protestant Episcopal Church of the United States.

Art. X. The location of the Seminary shall be determined at the Convention, and any resolution to change it shall be proposed at one Convention and determined at the Convention next ensuing. And to effect any such alteration, the concurrence of two-thirds of the members present shall be required.

Art. XI. Alterations and amendments to this Constitution, shall only be carried by being proposed to one Convention, published in the journals of that Convention, and passed by the vote of the succeeding Convention.

At a meeting of the Convention in St. John's Church, in the City of Washington, on Saturday the 8th of June, 1822, the following gentlemen were elected Trustees for three years :—

RT. REV. BISHOP KEMP, PRES'T, *ex officio.*

TRUSTEES.

<i>Rev. Dr. Davis,</i>	<i>Rev. Mr. Tyng,</i>
<i>Rev. Dr. Wyatt,</i>	<i>Hon. John C. Herbert,</i>
<i>Rev. Mr. Henshaw,</i>	<i>Francis S. Key, Esq.</i>
<i>Rev. Mr. Weller,</i>	<i>John Goldsborough, Esq.</i>
<i>Rev. Mr. Hawley,</i>	<i>Dr. Thomas Henderson,</i>
<i>Rev. Mr. Johns,</i>	<i>Clement Smith, Esq.</i>
<i>Rev. Mr. M'Ilvaine,</i>	

On this Constitution I offer the following remarks :—

Article 1. "The Board of Trustees shall have power to appoint Professors." In as much as four Clerical and three Lay Trustees form a quorum to transact business, it is possible, that three Laymen and one Clergyman may vote in a Professor; and that too without any previous notice that such an appointment was to be made. And while nothing is said about the dismission of a Professor, the same number may perform that act, as a part of common business. By a reference to the Constitution of the General Seminary,

it will be found, that this important point is cautiously and wisely secured in that instrument.

— “No course of study shall be appointed, which shall be inconsistent with the course laid down by the General Convention.” This course of study is and must be little more than a mere skeleton; and of consequence the principal security for sound doctrine, correct views of church government and church usages, must, in a great degree rest with the Professors: and these Professors will inevitably participate in the sentiments of their Trustees. The general character of the Theology of the District is well known and it unquestionably varies in some points from the clearly received doctrines of the church. For the doctrines of the Church in America possess a more definite meaning than they were by some conceived to have in England; because, when the articles were revised, had they been viewed as containing the system of Calvin, they would have been changed. Besides, the service of the church has, in no small degree lost its venerable character, by some alterations and omissions, which are maintained in some of the churches, with an uniformity which has no favourable appearance. Divines therefore educated under this form of service would acquire a predilection for it, and in course of time, our Liturgy, the glory of the Protestant Episcopal Church, might be defaced and its character sunk. Here there is no superintending authority, whereas in the General Seminary, the Bishops in their individual and collective capacity are made visitors of the institution and requested to see that the course of instruction

and discipline be conducted agreeably to the mode prescribed by the church.

Art. 2. "The board of Trustees shall consist of "eight Clergymen and five Laymen." There is no limitation as to residence, and of course there may be, as in the present case, too many in the District. The Seminary then becomes too local and may be managed by a description of men, which the fair expression of the voice of the church would not approve. Besides the Clergymen ought to have been all Presbyters. Deacons are viewed by the church as in a state of probation and are placed under the direction of their Bishops. And there are few men, who at the age of twenty-three will not form plans and promote institutions, which at the age of forty they would be glad to abolish.

Art. 7. By this article persons appointed by the Trustees to fill vacancies are to be submitted to the Convention for their approval, but there is no power granted to reject.

Art. 8. There is no control over the Trustees in their passing any acts or in their forming any rules. The Convention may propose any business, but it is merely for the deliberation of the board. They can neither direct them to do, nor prevent them from doing any thing. And when an act is passed, it requires two thirds of the Convention to annul it. For instance, three Laymen and one Clergyman, being a majority of the quorum may appoint a Professor, and that Professor cannot be displaced but by the votes of two thirds of the Convention. Now in the General Seminary, a

majority of the Bishops present shall be necessary to any act of the board of Trustees.

Art. 10 & 11. The restraints here fixed upon the change of location and the alteration of the constitution might have been deemed wise and salutary, provided the same caution and the same deliberation had been used in ascertaining the location and in forming the Constitution. But to guard a thing before it be known that it is worth guarding would seem to be preposterous. The church was not apprised of an intention to establish an independent seminary. The delegates were not sent forward with that view, and from a large number of parishes, there were no delegates at all. Besides no state Convention had intervened, since the last plan of Theological Education had been established by the General Convention. The late Convention held in Washington was the first that assembled since the new system was brought into operation. And had there been any thing defective or any thing wrong in that system, they might have respectfully remonstrated, but to rush into the establishment of an institution at variance with a principle fixed by the General Convention, was a step that it cannot be supposed will obtain the approbation of the friends of order and regular government; especially as the General Convention will again meet before there be another state convention.

With regard to the board of Trustees, three Clergymen, of which two are Deacons, live in the District, and three Laymen. One more Clergyman is sufficient to form a quorum, so that with the addition of a single

member of the Clergy, the business of the seminary, without any exception or limitation, may be done by those who live in the District. Only two Clergymen of the board live without the limits of the District, and one of these, the prime mover in the business, is within a morning's ride of Washington, while the other member who opposed the plan lives on the Eastern shore. This plan then is not only unconstitutional, but hasty and ill arranged.

That there should be a seminary in Maryland, I am far from being prepared to deny. That as many young men as possible should be educated for the church is certainly my most ardent wish and my daily prayer. Their manners, their dispositions, and their habits, would certainly be more congenial to the people, than those of persons from a distance. Still it would be of great advantage for such young men to spend a few years in a distant seminary. "A prophet is not "without honour, save in his own country, and in "his own house." And young men raised here, who had never passed the limits of the State of Maryland for their education, would seldom be highly esteemed. But that we should send out our proportion of young clergymen into different parts of the union is surely desirable.

These things I submit to the deliberate consideration of the members of the church of Maryland, well satisfied, that there are church principles and a church spirit, which require only to be brought into action to assert her rights and to maintain her character. There are, I humbly think, other things, which at the present

time demand the attention of the members more urgently than the one now under consideration. I allude to a provision for the Clergy. It is a serious truth, that some most useful clergymen have left the Diocese, because they could obtain no adequate support for their families. And surely it is a most singular circumstance, that while I have been on all suitable occasions pressing the Laity to make a comfortable provision for the Clergy, the Clergy are ready to patronize every wild and impracticable scheme to divert the resources of the church, from the most pressing objects. They are many of them young and inexperienced: but it is time for them to pause. When they heard a proposition for the appointment of Trustees to the General Seminary opposed in the last Convention, on the ground that they would have nothing to do with the business, they may live to see the day when a motion will be gravely made to abolish the Episcopate and to destroy the Apostolic character of the church. These things I shall never cease to oppose, as long as I live, for I can sincerely say with the venerable Dr. John Scott, author of the *Christian Life*, "I am chained "to the fortunes of the church, by my reason and my "conscience, and shall ever esteem it more eligible to "be crushed by her fall, which God avert, than to "flourish and triumph on her ruins."

I am respected Brethren, your most Obt. Serv't.

JAMES KEMP.

Baltimore, July 1, 1821.

P. S. After I returned from the Convention I received the following letter, to which I returned the subjoined reply.

George Town, June 11, 1822.

Rt. REV. SIR,

We take the liberty to enclose you a copy of the Constitution of the Theological Seminary of Maryland, and a list of the trustees appointed at the late convention.

As it is desirable that the Board should be organized, and some preparatory measures adopted for carrying the plan into execution, we beg you will have the goodness to inform us of the time at which you think it may be most convenient for yourself and the other members of the Board to meet for this purpose, and to send us a notification to this effect, which we will immediately transmit to such of the trustees as reside out of this district.

Hoping that you will be enabled to attend and preside at the meeting, and requesting that you will fix it at as early a period as possible,

We remain,

Very respectfully yours,

CHAS. P. McILVAINE.

JOHN JOHNS.

F. S. KEY.

C. SMITH.

TH: HENDERSON.

Baltimore, June 17th, 1822.

GENTLEMEN—I have carefully examined the Constitution of the Theological Seminary which you were pleased to submit to my inspection, and I have taken the liberty to trouble you with some remarks upon that instrument.

The history of the Church of Maryland, of which I have been a clergyman almost ever since the Revolution, and the present state of her affairs induce me to look with caution upon all new schemes, and the present project certainly presents itself under circumstances, that compel me to pause before it obtains my approbation.

It is well known to me that for some time back strenuous efforts have been made in some quarters to give the doctrines of the Church a Calvinistic cast—to mutilate and change her liturgy—and to break in upon her venerable usages. I have thought that time and consideration would cure these things, and while they continued to be viewed as the peculiarities of individuals, or the aberrations of young men, I viewed them as of little consequence, believing that more enlarged views of divine truth and divine institutions would correct all these. But the present business, I look upon as an attempt to systematize and to perpetuate them, and of course my approbation of it would amount to an abandonment of some of those doctrines and views which I have entertained and defended, and which I believe to rest on Holy Writ and divine appointment, and advanced in life as I am I should dread the thought of seeing our venerable church torn to pieces before I descended to my grave. In this country our sole reliance is upon our unity—the soundness of our faith—the correctness of our principles—and the unaffected piety of our hearts. These are our bonds of union, and without union, we are taught to believe, that the Holy Spirit will desert us.

Errors on the subject of religion often beget errors of an opposite kind, but of a most pernicious character, and I know no system out of which have grown more dreadful heresies than that of Calvin. The experience of the church of Geneva, of the Calvinistic church in some section of Germany, of the Dissenters in England, and the Congregationalists in New-England yield a melancholy proof of this position. That the principal promoters of this institution are Calvinists, I am not prepared to say, but I do believe that some of them are, and I know that several entertain some of the points of that system.

Besides, my opinion has always been that any system of theological education ought to be uniform. I believe that the prosperity, nay perhaps the existence of our church in this country depends greatly on this.

On these and some other accounts, I cannot enter hastily into a measure, that may produce the most serious effects. Let us have the counsel of the Church in the United States, and the opinion of all the most enlightened churchmen in our own state fairly and fully expressed, and then should the result be in any degree different from what I conceive, I will most cheerfully acquiesce, provided no principles which I am bound to hold sacred be violated. But until these are obtained I cannot act in any way.

This is a painful determination on my part, because it would seem to be an obstinate adherence to my own opinion, in opposition to a large majority of the late convention, many of whom have been supposed to entertain the same views with myself, and with whom

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I have long acted in great harmony. On this point I feel considerable relief in the conviction that the measure was ushered upon them unexpectedly—that they were pledged to support it before they had time to consider all its probable consequences, and that some of them have since expressed great regret at the part they acted. Besides I am credibly informed that an informal meeting has been already held, and that two of the trustees were not invited to that meeting.

I am Gentlemen, with great respect,

Yours,

JAMES KEMP.

Extract from the Address delivered to the late Convention in Pennsylvania, by Bishop White.

“With peculiar satisfaction, I announce to this Convention, that at the general convention, held in this city, in the last autumn, there was organised a Theological Seminary, by a combining of two institutions; which, in their separate existence seemed likely to produce such a competition of interests, as might have been productive of serious inconveniences in the concerns of our communion. It is to be hoped that there will be now an undivided wish and endeavour, to support an institution begun under such favourable prospects.”

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